299.934
THE
100

ULT LIBRARY
BANGALORE.
Accn. No 100

THEOSOPHY

THE THEOSOPHICAL MOVEMENT

THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY

AND ARYAN LITERATURE

Vol. LXI 1972-1973

ULT LI RY
BANGALORE.
Accn. No 100

Published and Edited by
THE THEOSOPHY COMPANY
THEOSOPHY HALL 33RD ST. AND GRAND AVE.
LOS ANGELES, CALIF. 90007, U.S.A.

OBJECTS OF THE THEOSOPHICAL MOVEMENT

I *To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color;*

II *The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and*

III *The investigation of the unexplained laws of Nature and the psychical powers latent in man.*

THEOSOPHY was established as a monthly publication in November, 1912, by Robert Crosbie. It is devoted to the Objects of the Theosophical Movement. The publisher is The Theosophy Company, of Los Angeles, California, U.S.A., an incorporated association legally empowered to receive donations and bequests in furtherance of these Objects, which are repeated in its charter. THEOSOPHY is edited independently of any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles therein.

100
299.934
THE

SUBSCRIPTIONS: No subscriptions are accepted for less than one year of 12 numbers, but subscriptions may begin with any desired number. All subscriptions, orders for single back numbers, and back volumes, bound or unbound should be accompanied by the necessary remittance. Price $5.00 per annum; single numbers of the current volume, 50 cents each; back numbers, 75 cents each; back volumes, unbound, available; for library style binding, prices on request. *Volumes I and XII are out of print.*

COMMUNICATIONS: Contributions submitted for publication should be typewritten double-spaced on one side of the paper only, with wide margins, and copies should be in all cases retained by the writers, as no manuscripts are returned.

BEQUESTS AND DONATIONS: Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine when such benefactions are unencumbered and unrestricted. Donors may make their gifts to THE THEOSOPHY COMPANY. Such contributions are tax exempt.

THE THEOSOPHY COMPANY
245 WEST 33RD ST., LOS ANGELES, CALIF. 90007, U.S.A.

INDEX TO THEOSOPHY

VOLUME 61

NOVEMBER, 1972—OCTOBER, 1973

A

A Lion-Hearted Colleague Passes, H.P.B. .·. 197
Action, The Path of.....142, 262
"An Inspiration of His Own".....293
Application of Theosophical Theories, The.....211
Astral Intoxication.....364

B

Bad Karma?, Is Poverty.....86
Boehme Jacob, and the Secret Doctrine.....294
Brotherhood as a Fact in Nature.....4

C

Change, The Components of.....225
Cities Under Cities.....337
Clairvoyance?, Shall We Teach.....169
Clear Seeing.....200
Closing Cycle, The.....164
Comets 307
Comment, Letters, Questions.....
.....10, 45, 83, 107, 145, 172, 207, 245, 268, 304, 340, 367
Components of Change, The.....225
Concentration, The Meaning of.....20
Consciousness, Life and.....333
Contrasts of Incarnation, The.....239
Cure of Diseases, The.....114
Cycle, The Closing.....164
Cycles, Instruction from.....129

D

Decline and Rebirth.....353
Development, Psychical.....139
Discovery of Self, The.....147
Diseases for Future Use, Replanting.....48
Diseases, The Cure of.....114
Doctrine, Hidden Hints in the Secret.....38, 231
Dweller of the Threshold, The.....274
Dwellers on High Mountains, The.....5

E

Ego, Remembering the Experiences of the.....205
1888 366
Environment 111
Eternal Motion, The.....301
Evolution of Man.....201

F

First Things First....289
From "The Theosophical Forum"....326, 370

G

Genetic Years....33
Gods, Men and....1
Grave", "Love Beyond the....204

H

Healing", Of "Metaphysical....79
Heroic Self, The....74
Hidden Hints in the Secret Doctrine....38, 231
High Mountains, The Dwellers on....5
How Should We Treat Others?....14
H.P.B. .·. A Lion-Hearted Colleague Passes....197
Human Perfection....134
Hypocrisy or Ignorance....180

I

Ignorance, Hypocrisy or....180
Incarnation, The Contrasts of....239
Influences, Planetary....175
Inner Life, The....213
Inquiry, The Tide of....193
Inspiration of His Own," "An....293
Instruction from Cycles....129
Instructor, The Universal....325
Intention, The Line of....106
Intoxication, Astral....364
Is Karma only Punishment?....18

K

Karma? Is Poverty Bad....86
Karma, only Punishment? Is....18
Karma, Reflections on....358
Key to Theosophy", "The....52
Knowable, The Limit of the....321
Knowledge, Learning and....265

L

Learners and Teachers....161
Learning and Knowledge....265
Learning, The Mystery of....68
Letters, Questions, Comment....
....10, 45, 83, 107, 145, 172, 207, 245, 268, 304, 340, 367
Life and Consciousness....333
Life, The Inner....213
Limit of the Knowable, The....321
Line of Intention, The....106
Lines of Work, The....65
Lion-Hearted Colleague Passes, H.P.B., A....197
Lookout, On the....
....21, 55, 88, 118, 151, 182, 216, 248, 277, 310, 344, 375
"Love Beyond the Grave"....204

M

Man and Nature....42
Man, Evolution of....201
Man, The Origin of....37
Masters' Help Be Withdrawn in 1898 Until 1975? Will....235
Meaning of Concentration, The....20
Meaning of "Seership", The....97
Men and Gods....1
"Metaphysical Healing", Of....79
Mountains, The Dwellers on High....5
Motion, The Eternal....301
Movement, The Theosophical....104
Mystery of Learning, The....68

N

Narada 75
Nature, Brotherhood as a Fact in 4
Nature, Man and 42

O

Occultism, Western 214, 271, 342
Occultism: What Is It? 148
On the Lookout .....
..... 21, 55, 88, 118, 151, 182, 216, 248, 277, 310, 344, 375
Origin of Man, The 37
Others? How Should We Treat 14

P

Path of Action, The 142, 262
Perfection, Human 134
Pivotal Powers, The 343
Planetary Influences 175
Poverty Bad Karma?, Is 86
Powers, The Pivotal 343
Processes, Universal 135
Psychical Development 139
Punishment?, Is Karma only 18

Q

Questions, Comment, Letters.....
.....10, 45, 83, 107, 145, 172, 207, 245, 268, 304, 340, 367

R

Rebirth, Decline and.....353
Reflections on Karma.....358
Remembering the Experiences of the Ego.....205
Replanting Diseases for Future Use.....48

S

Search for Truth.....103
Secret Doctrine, Hidden Hints in the.....38, 231
Secret Doctrine, Jacob Boehme and the.....294
Seeing, Clear.....200
"Seership", The Meaning of.....97
Self, The Discovery of.....147
Self, The Heroic.....74
Shall We Teach Clairvoyance?.....169
Silent Truths.....54
Solvent, The Universal.....273
Soul, Trials of.....163
Subtle Thread", "The.....257
Symbols, Theosophical.....69

T

Teach Clairvoyance?, Shall We....169
Teachers, Learners and....161
Theosophical Forum", From "The....326, 370
Theosophical Movement, The....104
Theosophical Symbols....69
Theosophical Theories, The Application of....211
Theosophy", "The Key to....52
Things First, First....289
Thread", "The Subtle....257
Threshold, The Dweller of the....274
Tide of Inquiry, The....193
Trials of Soul....163
Truth, Search for....103
Truths, Silent....54

U

Universal Instructor, The....325
Universal Processes....135
Universal Solvent, The....273

W

Western Occultism....214, 271, 342
What Is It?, Occultism:....148
Will Masters' Help be Withdrawn in 1898 Until 1975?....235

Y

Work, The Lines of....65
Years, Genetic....33

The mind, though assuming various forms by reason of innumerable mental deposits, exists for the purpose of the soul's emancipation and operates in co-operation therewith.
—PATANJALI

THEOSOPHY

VOLUME 61 NOVEMBER, 1972 NUMBER 1

MEN AND GODS

IF words were perfect containers of knowledge, then the task of the Teachers of Theosophy would be a simple affair. They would have only to set forth the truth about man, nature, and life, and students could take into their minds what was taught and become possessed of instant wisdom. But we know that this does not happen; that even the best chosen words can be grievously misunderstood; and that recognition of the realities which underlie philosophical teachings involves some sort of psychological alchemy in which there is an identification of the one who seeks knowledge with the object of his search.

Mr. Judge refers briefly to this process in the ninth chapter of the *Ocean,* saying that by living according to the dictates of the soul, "the brain may at last be made porous to the soul's recollections." This implies that the soul is in possession of knowledge we do not ordinarily have access to, which in turn explains the need for the exhaustive study of man's nature—his sevenfold constitution —as the teachers have recommended and made possible through their books and other writings. In the *Bhagavad-Gita,* Krishna speaks of the recovery of knowledge which men possessed in former births, and this introduces the complexities of the twin doctrines of Karma and Reincarnation. So, if we are to gain knowledge, there is the need to understand ourselves from every point of view. Knowledge, it seems, is not a store of information but a quality or state of being, and the reality of that state can be known only by entering it—by becoming a being of full awareness on the plane

where the knowledge is sought. This means, quite plainly, a transformation or regeneration of embodied man.

Inevitably the learner will ask, during his efforts to comprehend these various necessities, why the gaining of spiritual knowledge should be so difficult, so unlike the processes of learning in respect to lesser matters. Why is the pursuit of truth beset by so many obstacles?

Ground for finding the answer is given in a statement in *The Secret Doctrine* (II, 241-2):

> . . . the two higher principles *can have no individuality on earth,* cannot be *man,* unless there is (*a*) the Mind, the *Manas-Ego,* to cognize itself, and (*b*) the terrestrial *false* personality, or the body of egotistical desires and personal Will, to cement the whole, as if round a pivot (which it is, truly), to the physical form of man. It is the *Fifth* and the *Fourth* principles—*Manas* and *Kama rupa*—that contain the dual personality: the real immortal Ego (*if it assimilates itself to the two higher*) and the false and transitory personality, the *mayavi* or astral body, so-called, or the *animal-human* soul—the two having to be closely blended for purposes of a *full* terrestrial existence.

Without this full assemblage of principles, there could be no man, and his work on earth could not be done.

The next question is likely to be, What is that work?

The most concise answer that we could have is that given by Mr. Judge in the first Reincarnation chapter in the *Ocean*:

> What then is the universe for, and for what final purpose is man the immortal thinker here in evolution? It is all for the experience and emancipation of the soul, for the purpose of raising the entire mass of manifested matter up to the stature, nature, and dignity of conscious god-hood. The great aim is to reach self-consciousness; not through a race or tribe or some favored nation, but by and through the perfecting, after transformation, of the whole mass of matter as well as what we now call soul. Nothing is or is to be left out. The aim for present man is his initiation into complete knowledge, and for the other kingdoms below him that they may be raised up gradually from stage to stage to be in time initiated also. This is evolution carried to its highest power; it is a magnificent prospect; it makes of man a god, and gives to every part of nature the possibility of being one day the same. . . .

We now begin to have the basis for comprehending the peculiar difficulties and problems of human evolution, for in the light of this statement we may recognize man as the sort of being who takes

upon himself the burden of responsibility for *general* development and growth. He has accepted clogging and confusing instruments, made of the coarse stuff of matter, in order to refine them to finer substance, to awaken in them subtler fires of awareness, and he can do this only within the field of his own embodied consciousness. This is a Promethean, a missionary undertaking, and its sacrificial character fully justifies the statement that it makes of man "a god."

The gods, according to Theosophy, are self-created beings. To be a man is to be a god in the making, if the man fulfills the potentialities of his inner nature. The story of the gods is the story of men who were perfected in former cycles of evolution. The history of man is the account of gods in the making. The puzzles and bewilderments of incarnated life arise from the fact that man, conceived as a spiritual being, has taken upon himself the burden and opacity of his material vehicle, suffering its limitations and coping with its appetites and delusions, in order to bring another great cycle of growth to a successful conclusion.

These things are taught in Theosophy as facts of nature, but beyond this we may see in such conceptions the source of an inspiration that is capable of sustaining human beings through their struggles and failures. The idea of the self is the most potent conception in human life. Men cannot become gods without first believing in their divine potentialities. The conversion of this belief or faith into direct knowledge is the process of the disciple life. Self-knowledge is the key to awakening the godlike powers in man.

While students may feel they are far from being "gods" in the present, even to begin thinking about man and his innate possibilities in these terms has its effect on daily life. And when the idea of the perfectibility of man and of his mission on earth is made the keynote of Theosophical promulgation, it has its effect upon others. Speaking of the accomplishments of the first cycle of the Theosophical Movement, H. P. Blavatsky said of the Society:

> It has proved that neither race, nor creed, neither colour, nor old antipathies are irremovable obstacles to the spread of the idea of altruism and human brotherhood, Utopian dream as it may have been considered by theorists who view man as a mere physical problem, ignoring the inner, greater, higher self.

In this article, "Our Three Objects," she adds:

> Though but a minority of our members are mystically inclined, yet, in point of fact, the key to all our successes as above

enumerated is in our recognition of the fact of the Higher Self—colourless, cosmopolitan, unsectarian, sexless, unworldly, altruistic—and the doing of our work on that basis.

Theosophists labor, then, for the day when the promise of every human being will be recognized as lying in the potential godhood of all men. The teachings, taken as a whole, are the best available means for bringing about that awakening.

BROTHERHOOD AS A FACT IN NATURE

When one party or another thinks himself the sole possessor of absolute truth, it becomes only natural that he should think his neighbor absolutely in the clutches of Error or the Devil. But once get a man to see that none of them has the *whole* truth, but that they are mutually complementary, that the complete truth can be found only in the combined views of all, after that which is false in each of them has been sifted out—then true brotherhood in religion will be established. The same applies in the physical world. . . . Take an instance. A plant consists of a root, a stem, and many shoots and leaves. As humanity, as a whole, is the stem which grows from the spiritual root, so is the stem the unity of the plant. Hurt the stem and it is obvious that every shoot and leaf will suffer. So it is with mankind. . . . You think that by injuring *one* man you do not injure humanity? But how do *you* know? Are you aware that even materialistic science teaches that any injury, however slight, to a plant will effect the whole course of its future growth and development? . . . Expand the idea, carry it out to a universal application, and you will soon find that in true philosophy every physical action has its moral and everlasting effect. Hurt a man by doing him bodily harm; you may think that his pain and suffering cannot spread by any means to his neighbours, least of all to men of other nations. We affirm *that it will, in good time*. Therefore, we say, that unless every man is brought to understand and accept *as an axiomatic truth* that by wronging one man we wrong not only ourselves but the whole of humanity in the long run, no brotherly feelings such as preached by all the great Reformers, preeminently by Buddha and Jesus, are possible on earth.

—H. P. BLAVATSKY

THE DWELLERS ON HIGH MOUNTAINS

AN account of the dwellers upon high mountains would be incomplete without some reference to a widespread belief prevailing in Hindustan in regard to authorities and others, who are said to dwell in inaccessible places, and who are now and then seen by natives. It is true that all over India are to be found Fakirs of much or little sanctity, and of greater or less accumulation of dirt, but the natives all tell of Fakirs, as many of us would call them, who dwell alone in places remote from the habitation of man, and who are regarded with a feeling of veneration very different from that which is accorded to the ordinary traveling devotee.

The Hindu has an intense religious nature and says that devotion to religious contemplation is one of the highest walks in life. He therefore looks upon the traveling ascetic as one who by means of renunciation has gained a great degree of advancement toward final bliss, and he says that there are other men who are farther advanced in this line of practice. These others finding the magnetism or exhalations from ordinary people and from places where persons congregate to be inimical to further progress, have retired to spots difficult to find even when sought for, and not at all likely to be stumbled upon by accident. For that reason they select high mountains, because the paths worn by man in going from place to place on earth are always by that route which is the shortest or most easy of travel, just as electricity by a law of its being will always follow the line of least resistance and quickest access.

And so English and French travelers tell of meeting from time to time with natives who repeat local traditions and lore relating to some very holy man who lives alone upon some neighboring mountain, where he devotes his time in contemplating the universe as a whole, and in trying to reach, if he may, final emancipation.

The name given to these men is "mahatma," meaning, in English, "great soul," because it is claimed that they could not renounce the world and its pleasures unless they possessed souls more noble and of greater dynamic force than the souls of the mere ordinary

---

NOTE.—This article is reprinted from *The Word*, June, 1912, and was last reprinted in THEOSOPHY 33:327.

man, who is content to live on through ages of reincarnations round the great wheel of the universe, awaiting a happy chanceful deliverance from the bond of matter some day.

The great traveler, the Abbé Huc, who went over a large part of Thibet and put his wonderful experiences, as a Catholic missionary there, into an interesting book of travels, refers often to these men with a different name. But he establishes the fact beyond dispute that they are believed to live as related, and to possess extraordinary power over the forces of nature, or as the learned and pious Abbé would say, an intimate and personal combination with the devil himself, who in return does great and miraculous works for them.

The French traveler Jacolliot also attests to the wide extent of the belief in these extraordinary men whose lesser disciples he claims to have seen and have had perform for him extraordinary and hair-raising feats of magic, which they said to him they were enabled to do by the power transmitted to them from their guru or teacher, one of the Mahatmas, a dweller on some high mountain.

It seems they assert that the air circulating around the tops of mountains of great altitude is very pure and untainted with the emanations from animals or man and that, therefore, the Mahatmas can see spiritually better and do more to advance their control over nature by living in such pure surroundings. There is indeed much to be said in favor of the sanitary virtue of such a residence. Upon a raw, moist day, down upon the level of our cities, one can easily see, made heavily and oppressively visible, the steamy exhalation from both human beings and quadrupeds. The fact that upon a fine day we do not see this is not proof that on those days the emanations are stopped. Science declares that they go on all the time, and are simply made palpable by the natural process of the settling of moisture upon cold and damp days.

Among Europeans in India all stories respecting the dwellers upon high mountains to whom we are referring are received in two ways. One is that which simply permits it to be asserted that such men exist, receiving the proposition with a shrug of either indifference or lack of faith. The other, that one which admits the truth of the proposition while wondering how it is to be proved. Many officers of the English army have testified to a belief in these traditions and many to not only belief, but also to have had ocular demonstrations of their wonderful powers. While the other side is

simply represented by those who are unable to say that they ever had any proof at all.

The Hindu says that his ancient sages have always lived in these high places, safe from contamination and near the infinite. It is related that the pilgrims who annually do the round of pilgrimage through the sacred places of India, sometimes penetrate as far as a certain little temple on the sides of the sky-reaching Himalayas, and that in this is a brass tablet of great age stating that that is the highest point to which it is safe to go; and that from there one can now and then see, looking down at you from the cold and distant cliff still higher up, men of grave and venerable aspect. These are said by some to be the Mahatmas or great souls, dwelling up there alone and unsought. In Thibet the story can be heard any time of the Sacred Mountain where the great souls of the earth meet for converse and communion.

The Hindu early saw that his conquerors, the Dutch and English, were unable as well as incapable of appreciating his views of devotion and devotees, and therefore maintained a rather exasperating silence and claim of ignorance on such matters. But here and there when a listener, who was not also a scoffer, was found, he unbosomed himself, and it is now generally admitted by all well-informed Anglo-Indians and Indian scholars that there is a universal belief in these Mahatmas, or dwellers upon high mountains, extending from one end of India to the other throughout every caste.

For the Christian it ought to be significant here, that when Jehovah commanded Moses to attend him for instruction and to receive the law, he did not set the place of meeting in the plain, but designated Mount Sinai, a high place of awful ruggedness, and more or less inaccessible. Then in that high mountain he hid Moses in the cleft of the rock while he passed by, and from that high mountain, now roll and reverberate through Christendom the thunders of the Judaic law. All through the Semitic book, this peculiar connection of great events and men with high mountains is noticeable. Abraham, when he was ordered to sacrific Isaac, received command to proceed to Mount Moriah. Sadly enough he set forth, not acquainting either the human victim or his family with his determination, and traveled some weary days to reach the appointed spot.

The thoughtful man will see the indicia of a unity of plan and action in nearly all these occurrences. The sacrifice of Isaac could

with great ease and perfect propriety have been offered on the plain, but Abraham is made to go a long distance in order to reach the summit of a high mountain. And when he reached it, made his preparations, and piously lifted the fatal blade—he was restrained, and his son restored to him.

Passing rapidly through long centuries from the great patriarch down to Jesus of Nazareth, we find him preaching his most celebrated sermon not in the synagogue or at the corners of the strèets, but from the mount, and from there also he distributes to the hungry multitude the loaves and fishes. Again, he is transfigured, but not in the city nor outside in view of all the people, but with two disciples he returns to the summit of a high mountain, and there the wonderful glory sat upon him. Or we watch him in the wilderness, only to see him again on a high mountain, where he resists the Arch temptation. And then, when the appointed hour for the veiling from human gaze of his earthly life is come, we have to follow him up the steep sides of the Mount Golgotha, where, in agony of body and woe of soul, with words of appealing anguish, his spirit flies to the father.

The story of Mohammed, that world-famed descendant of Ishmael, is closely associated with high mountains. He often sought the quiet and solitude of the hills to restore his health and increase his faith. It was while he was in the wilds of Mount Hira that the Angel Gabriel appeared to him, and told him he was Mohammed, the prophet of God, and to fear not. In his youth Mohammed had wandered much upon the sides and along the summits of high ranges of mountains. There the mighty trees waved their arms at him in appeal, while the sad, long traveling wind sighed pityingly through their branches, and the trembling leaves added to the force of the mighty cry of nature. Upon those mountains he was not oppressed by care or by the adverse influences of his fellows, such as kept him down when he was one merely of a lot of camel drivers. So, then, when he returned to the mountain's clear and wide expansive view, his spiritual eyes and ears heard more than the simple moaning of the wind and saw greater meaning than unconscious motion in the beckoning of the trees. There he saw the vision of the different heavens, peopled by lovely houris, garlanded with flowers, and musical with the majestic tones of the universe; and then, too, he saw handed to him the sword with which he was to compel all people to bow to Allah and his prophet.

The countries of all the earth are full of similar traditions. In

South America, Humboldt heard the story of the wonderful people who are said to dwell unfound among the inaccessible Cordilleras and, stern traveler that he was, he set out to find some trace of them. He went so far as to leave after him a fragment of testimony of his belief that somewhere in those awful wilds a people could easily live, and perhaps did.

It was from a high mountain where he had long lived, that Peter the Hermit rushed down upon Europe with his hordes of Crusaders, men, women and children, to wrest the holy land from the profaning hand of the Saracen; and the force and fury of the feelings that inspired William Tell were drawn in upon the tops of his native high mountain, to whom upon his return, he cried:

Ye crags and peaks,
I am with you once again.

Japan, the highly civilized country of Islands so long buried from European sight, and Korea, which has only just partly opened a door of communication, have always venerated a high mountain. This is called Fujiyama. They say that it can be seen from any part of the world and they regard it as extremely sacred. Its top is cold and covered with snow, while round its base the corn waves to the touch of the zephyr, and the flowers bloom.

The love for this mountain is so great that it is pictured on their china, in their paintings, and reproduced wherever possible, whether in mural decoration or elaborated carvings. Its sacredness is due to its being the residence, as they claim, of holy persons. And they also believe that there is, too, a spiritual Fujiyama, whose base is on earth and top in heaven. —WILLIAM Q. JUDGE

STATES OF CONSCIOUSNESS

Our normal waking consciousness . . . is but one special type of consciousness, whilst all about it, parted from it by the filmiest of screens, there lie potential forms of consciousness entirely different. . . . No account of the universe in its totality can be final which leaves these . . . disregarded. How to regard them is the question—for they are so discontinuous with ordinary consciousness. —WILLIAM JAMES

letters · questions · comment

In her article "What is Theosophy?" H.P.B. quotes Vaughan's definition of a Theosophist as one who "gives you a theory of God or the works of God, which has not revelation, but an inspiration of his own for its basis." She goes on to say that this includes every great thinker and philosopher, founder of a new religion, sect, or school of philosophy. If this is a good definition, why did these men found a new religion?

The first thing to consider is whether these men actually did "found a new religion" in the sense that we usually give this phrase. Ideas of the nature of man vary with time and place, leading to different interpretations of the role of "founder" of a school of thought. In a climate of opinion holding that the soul is the primary creative reality, a teacher's vision does not replace that of other men; rather it will serve to enlarge, discipline, or refine this inspiration. So a new expression of a "truth" may emphasize the underlying unity of all truths, despite their differences in form.

In the same way, Theosophy is not a set of "saving" doctrines in the sense that accepting them is held to emancipate the believer. Belief is not the ultimate step in Theosophy, as it is in some religions. H.P.B. disavowed any such claim, declaring that the student must accomplish his own salvation by learning how to confirm the verity of these doctrines in his daily life. If every man is in essence the same enduring reality, the power to know, then every individual recognition of a truth must go beyond the limitations of its relative expression. But it is not only unnecessary, but quite impossible, to communicate this inner *realization* of truth. Why this is so is indicated by H.P.B. in her article on "Genius":

> The flame of genius is lit by no anthropomorphic hand, save that of one's own Spirit. It is the very nature of the Spiritual Entity itself, of our *Ego*, which keeps on weaving new life-woofs into the web of reincarnation on the loom of time, from the beginnings to the ends of the great Life-Cycle.

And further:

> It [Occultism] teaches, for instance, that the presence in man

> of various creative powers—called genius in their collectivity —is due to no blind chance, to no innate qualities through hereditary tendencies—though that which is known as atavism may often intensify these faculties—but to an accumulation of individual antecedent experiences of the *Ego* in its preceding life, and lives. For, though omniscient in its essence and nature, it still requires experience through its *personalities* of the things of earth, earthy on the objective plane, in order to apply the fruition of that abstract omniscience to them. And, adds our philosophy—the cultivation of certain aptitudes throughout a long series of past incarnations must finally culminate in some one life, in a blooming forth as *genius,* in one or another direction.

What, then, can a teacher do for those who know less than he?—for those, even, who do not realize the extent of their ignorance? Perhaps the only thing he can do—but what is, at the same time, enough—is to witness to the fact that knowledge does exist and *can* be acquired; that acquiring it is the natural occupation of human beings; and that though the way can be pointed out, seeking and treading that path must be on the initiative of the individual.

H.P.B. devotes much of her article "What is Theosophy?" to showing how the search for truth has proceeded throughout ages under different names:

> Diogenes Laertius traces Theosophy to an epoch antedating the dynasty of the Ptolemies; and names as its founder an Egyptian Hierophant called Pot-Amun, the name being Coptic and signifying a priest consecrated to Amun, the god of Wisdom. But history shows it revived by Ammonius Saccas, the founder of the Neo-Platonic School. He and his disciples called themselves the "Analogists," on account of their method of interpreting all sacred legends, symbolical myths and mysteries, by a rule of analogy or correspondence, so that events which had occurred in the external world were regarded as expressing operations and experiences of the human soul. It was the aim and purpose of Ammonius to reconcile all sects, peoples and nations under one common faith—a belief in one Supreme Eternal, Unknown, and Unnamed Power, governing the Universe by immutable and eternal laws. His object was to prove a primitive system of Theosophy, which at the beginning was essentially alike in all countries; to induce all men to lay aside their strifes and quarrels, and unite in purpose and thought as the children of one common mother; to purify the ancient religions, by degrees corrupted and obscured, from all dross of human element, by uniting and expounding them upon pure philosophical principles.

But neither Ammonius nor H.P.B. suggested that diverse beliefs

could all be reduced to one bland, homogeneous formula which, once accepted, would eliminate further investigation. The key idea, communicated in one or another way by all true teachers, is well put by Robert Crosbie in *The Friendly Philosopher* (p. 363):

> It is futile to accept revelations on anybody's say-so. They convey no knowledge, and it is actual knowledge that is required by each one. Shibboleths and formulas are mere words, not a criterion of truth.
>
> Theosophy is in the world to present the means by which each one can acquire knowledge for himself. Its study and application call forth the judgment and discrimination latent in the man himself. Truth is not a man, nor a book, nor a statement. The nature of Truth is *universal;* its possessors in any degree will be found to be appliers of universality in thought, speech and action. Their efforts will be for humanity regardless of sex, creed, caste or color. They will never be found among those claiming to be the chosen spokesman of the Deity—and exacting homage from their fellow-men: true Brotherhood includes the least developed as well as the very highest. We must seek to give aid to *all* in search of truth. Our value and aid in this great work will be just what we make them by our motive, our judgment, our conduct.

Again, Mr. Crosbie reminds us (p. 224) that whatever useful representations truth may assume, its presence must be known by each man for himself:

> All-inclusive knowledge lies before every living being, if he will but take the necessary steps. What prevents him are the false ideas he holds; for thought is the basis of all action, and wrong ideas in regard to life inevitably bring about wrong actions. We have thought we are all different, because we have different ideas, but, in essence, we are One. The One Life is in each of us. Each one of us stands in the same position, looking out; all the rest are seen. Starting from this point, we begin to find ourselves, to see ourselves, to feel ourselves, and, in feeling ourselves, feel all others. All that a man can know of God is what he knows in himself, through himself, and by himself. Never by any outside presentation can that realization be gained. All the great saviors of all times have never asked man to rely on some outside God, to fear some devil, to go by this or that revelation, to *believe* in any book, church, "ology," or "ism" of any kind. They have asked him to take the step that the height of his calling demands—to know himself, to know his own true nature, and the nature of every other being. They have shown that the Real Man must assert himself, and must act in accordance with his own nature, and the responsibility which the oneness of all nature demands.

Yet the great thinkers and philosophers all down the ages have founded schools—or schools grew up around the effort. So we should ask, If the capacity to know truth is inherent in all human beings, what is gained by preserving and promulgating teachings through "schools"? If the teaching is not presented for the uncritical acceptance of others, and if those who follow do not lose sight of the importance of having a "vision of their own," the companionship provided by a community of minds can be a source of strength to those engaged in a common endeavor. Since the primary function of such schools is to preserve and exemplify the impetus given by the teacher in behalf of all human beings, perhaps the philosophical justification of their existence is found in the way H.P.B. describes the process of evolution itself. On page 40, Vol. I, of *The Secret Doctrine,* she says:

> Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities. As we rise in the scale of development we perceive that during the stages through which we have passed we mistook shadows for realities, and the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached "reality"; but only when we shall have reached the absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Maya.

This seems to take into account both the wisdom of the teacher and the responsibility of those who follow to avoid diluting it by the limitations of their application.

The Power of Self-Identification

When men lived most intimately with things which were alive they thought of themselves as living. When they began, on the contrary, to live most intimately with dead things, they began to suppose that they, too, were dead. And once men were thought of as machines, governments began inevitably to be thought of as merely a method of making the machines operate productively.

—Joseph Wood Krutch

HOW SHOULD WE TREAT OTHERS?

THE subject relates to our conduct toward and treatment of our fellows, including in that term all people with whom we have any dealings. No particular mode of treatment is given by Theosophy. It simply lays down the law that governs us in all our acts, and declares the consequences of those acts. It is for us to follow the line of action which shall result first in harmony now and forever, and second, in the reduction of the general sum of hate and opposition in thought or act which now darkens the world.

The great law which Theosophy first speaks of is the law of karma, and this is the one which must be held in view in considering the question. Karma is called by some the "law of ethical causation," but is also the law of action and reaction; and in all departments of nature the reaction is equal to the action, and sometimes the reaction from the unseen but permanent world seems to be much greater than the physical act or word would appear to warrant on the physical plane. This is because the hidden force on the unseen plane was just as strong and powerful as the reaction is seen by us to be. The ordinary view takes in but half of the facts in any such case and judges wholly by superficial observation.

If we look at the subject only from the point of view of the person who knows not of Theosophy and of the nature of man, nor of the forces Theosophy knows to be operating all the time, then the reply to the question will be just the same as the everyday man makes. That is, that he has certain rights he must and will and ought to protect; that he has property he will and may keep and use any way he pleases; and if a man injure him he ought to and will resent it; that if he is insulted by word or deed he will at once fly not only to administer punishment on the offender, but also try to reform, to admonish, and very often to give that offender up to the arm of the law; that if he knows of a criminal he will denounce him to the police and see that he has meted out to him the punishment provided by the law of man. Thus in everything he will proceed as is the custom and as is thought to be the right way by those who live under the Mosaic retaliatory law.

NOTE.—This article was first published in the *Path*, February, 1896; and was reprinted in THEOSOPHY 32:500.

But if we are to inquire into the subject as Theosophists, and as Theosophists who know certain laws and who insist on the absolute sway of karma, and as people who know what the real constitution of man is, then the whole matter takes on, or ought to take on, a wholly different aspect.

The untheosophical view is based on separation, the Theosophical upon unity absolute and actual. Of course if Theosophists talk of unity but as a dream or a mere metaphysical thing, then they will cease to be Theosophists, and be mere professors, as the Christian world is to-day, of a code not followed. If we are separate one from the other the world is right and resistance is a duty, and the failure to condemn those who offend is a distinct breach of propriety, of law, and of duty. But if we are all united as a physical and psychical fact, then the act of condemning, the fact of resistance, the insistence upon rights on all occasions—all of which means the entire lack of charity and mercy—will bring consequences as certain as the rising of the sun to-morrow.

What are those consequences, and why are they?

They are simply this, that the real man, the entity, the thinker, will react back on you just exactly in proportion to the way you act to him, and this reaction will be in another life, if not now, and even if now felt will still return in the next life.

The fact that the person whom you condemn, or oppose, or judge seems now in this life to deserve it for his acts in this life, does not alter the other fact that his nature will react against you when the time comes. The reaction is a law not subject to nor altered by any sentiment on your part. He may have, truly, offended you and even hurt you, and done that which in the eye of man is blameworthy, but all this does not have anything to do with the dynamic fact that if you arouse his enmity by your condemnation or judgment there will be a reaction on you, and consequently on the whole of society in any century when the reaction takes place. This is the law and the fact as given by the Adepts, as told by all sages, as reported by those who have seen the inner side of nature, as taught by our philosophy and easily provable by anyone who will take the trouble to examine carefully. Logic and small facts of one day or one life, or arguments on lines laid down by men of the world who do not know the real power and place of thought nor the real nature of man cannot sweep this away. After all argument and all logic it will remain. The logic used against it is always lacking in certain

premises based on facts, and while seeming to be good logic, because the missing facts are unknown to the logician, it is false logic. Hence an appeal to logic that ignores facts which we know are certain is of no use in this inquiry. And the ordinary argument always uses a number of assumptions which are destroyed by the actual inner facts about thought, about karma, about the reaction by the inner man.

The Master "K.H.," once writing to Mr. Sinnett in the *Occult World,* and speaking for his whole order and not for himself only, distinctly wrote that the man who goes to denounce a criminal or an offender works not with nature and harmony but against both, and that such act tends to destruction instead of construction. Whether the act be large or small, whether it be the denunciation of a criminal, or only your own insistence on rules or laws or rights, does not alter the matter or take it out of the rule laid down by that Adept. For the only difference between the acts mentioned is a difference of degree alone; the act is the same in kind as the violent denunciation of a criminal. Either this Adept was right or wrong. If wrong, why do we follow the philosophy laid down by him and his messenger, and concurred in by all the sages and teachers of the past? If right, why this swimming in an adverse current, as he said himself, why this attempt to show that we can set aside karma and act as we please without consequences following us to the end of time? I know not. I prefer to follow the Adept, and especially so when I see that what he says is in line with facts in nature and is a certain conclusion from the system of philosophy I have found in Theosophy.

I have never found an insistence on my so-called rights at all necessary. They preserve themselves, and it must be true if the law of karma is the truth that no man offends against me unless I in the past have offended against him.

In respect to man, karma has no existence without two or more persons being considered. You act, another person is affected, karma follows. It follows on the thought of each and not on the act, for the other person is moved to thought by your act. Here are two sorts of karma, yours and his, and both are intermixed. There is the karma or effect on you of your own thought and act, the result on you of the other person's thought; and there is the karma on or with the other person consisting of the direct result of your act and his thoughts engendered by your act and thought. This is all perma-

nent. As affecting you there may be various effects. If you have condemned, for instance, we may mention some: (a) the increased tendency in yourself to indulge in condemnation, which will remain and increase from life to life; (b) this will at last in you change into violence and all that anger and condemnation may naturally lead to; (c) an opposition to you is set up in the other person, which will remain forever until one day both suffer for it, and this may be in a tendency in the other person in any subsequent life to do you harm and hurt you in the million ways possible in life, and often also unconsciously. Thus it may all widen out and affect the whole body of society. Hence no matter how justifiable it may seem to you to condemn or denounce or punish another, you set up cause for sorrow in the whole race that must work out some day. And you must feel it.

The opposite conduct, that is, entire charity, constant forgiveness, wipes out the opposition from others, expends the old enmity and at the same time makes no new similar causes. Any other sort of thought or conduct is sure to increase the sum of hate in the world, to make cause for sorrow, to continually keep up the crime and misery in the world. Each man can for himself decide which of the two ways is the right one to adopt.

Self-love and what people call self-respect may shrink from following the Adept's view I give above, but the Theosophist who wishes to follow the law and reduce the general sum of hate will know how to act and to think, for he will follow the words of the Master of H.P.B. who said: "Do not be ever thinking of yourself and forgetting that there are others; for you have no karma of your own, but the karma of each one is the karma of all." And these words were sent by H.P.B. to the American Section and called by her words of wisdom, as they seem also to me to be, for they accord with law. They hurt the *personality* of the nineteenth century, but the personality is for a day, and soon it will be changed if Theosophists try to follow the law of charity as enforced by the inexorable law of karma. We should all constantly remember that if we believe in the Masters we should at least try to imitate them in the charity they show for our weakness and faults. In no other way can we hope to reach their high estate, for by beginning thus we set up a tendency which will one day perhaps bring us near to their development; by not beginning we put off the day forever.

—F.T.S.

IS KARMA ONLY PUNISHMENT?

THE following query has been received from H. M. H.:

> In August *Path* Hadji Erinn, in reply to the above question, stated that "those who have wealth, and the happy mother seeing all her children respected and virtuous, are favorites of Karma." I and others believe that these apparent favors are only punishment or obstacles, and others think that the terms *punishment and reward* should not be used.

I cannot agree with this view, nor with the suggestion that punishment and reward should not be used as terms. It is easy to reduce everything to a primordial basis when one may say that all is the absolute. But such is only the method of those who *affirm* and *deny*. They say there is no evil, there is no death; all is good, all is life. In this way we are reduced to absurdities, inasmuch as we then have no terms to designate very evident things and conditions. As well say there is no *gold* and no *iron,* because both are equally *matter*. While we continue to be human beings we must use terms that shall express our conscious perception of ideas and things.

It is therefore quite proper to say that an unhappy or miserably circumstanced person is undergoing punishment, and that the wealthy or happy person is having reward. Otherwise there is no sense in our doctrine.

The misunderstanding shown in the question is due to inaccurate thinking upon the subject of Karma. One branch of this law deals with the vicissitudes of life, with the differing states of men. One man has opportunity and happiness, another meets only the opposite. Why is this? It is because each state is the exact result bound to come from his having disturbed or preserved the harmony of nature. The person given wealth in this life is he who in the preceding incarnation suffered from its absence or had been deprived of it unjustly. What are we to call it but reward? If we say *compensation,* we express exactly the same idea. And we cannot get the world to adopt verbosity in speech so as to say, "All this is due to that man's having preserved the cosmic harmony."

NOTE.—This article was first printed in the *Path,* February, 1890, and was last printed in THEOSOPHY 42:20.

The point really in the questioner's mind is, in fact, quite different from the one expressed; he has mistaken one for the other; he is thinking of the fact so frequently obtruded before us that the man who has the opportunity of wealth or power oft misuses it and becomes selfish or tyrannous. But this does not alter the conclusion that he is having his reward. Karma will take care of him; and if he does not use the opportunity for the good of his fellows, or if he does evil to them, he will have punishment upon coming back again to earth. It is true enough, as Jesus said, that "it is difficult for the rich man to enter heaven," but there are other possessions of the man besides wealth that constitute greater obstacles to development, and they are punishments and may coexist in the life of one man with the reward of wealth or the like. I mean the obstruction and hindrance found in stupidity, or natural baseness, or in physical sensual tendencies. These are more likely to keep him from progress and ultimate salvation than all the wealth or good luck that any one person ever enjoyed.

In such cases—and they are not a few—we see Karmic reward upon the outer material plane in the wealth and propitious arrangement of life, and on the inner character the punishment of being unable or unfit through many defects of mind or nature. This picture can be reversed with equal propriety. I doubt if the questioner has devoted his mind to analyzing the subject in this manner.

Every man, however, is endowed with conscience and the power to use his life, whatever its form or circumstance, in the proper way, so as to extract from it all the good for himself and his fellows that his limitations of character will permit. It is his duty so to do, and as he neglects or obeys, so will be his subsequent *punishment* or *reward*.

There may also be another sort of wealth than mere gold, another sort of power than position in politics or society. The powerful, wide, all-embracing, rapidly-acting brain stored with knowledge is a vast possession which one man may enjoy. He can use it properly or improperly. It may lead him to excesses, to vileness, to the very opposite of all that is good. It is his reward for a long past life of stupidity followed by others of noble deeds and thoughts. What will the questioner do with this? The possessor thus given a reward may misuse it so as to turn it, next time he is born, into a source of punishment. We are thus continually fitting our arrows to the bow, drawing them back hard to the ear, and shooting them forth from

us. When we enter the field of earth-life again, they will surely strike us or our enemies of human shape or the circumstances which otherwise would hurt us. It is not the arrow or the bow that counts, but the motive and the thought with which the missile is shot.

—HADJI ERINN

THE MEANING OF CONCENTRATION

Everything depends on what one has in mind—his *fundamental* conceptions of Deity, Nature, and Man, when considering or attempting to practice "concentration." The general idea on this as on other subjects and objects is purely personal. There is no self-examination of motives, no altruism, no effort to carry out in daily life the assumed object of fitting one's self to be the better able to help and teach others, no observation of the evil effects of rushing in for "psychic development." H.P.B. says, "One has to have an *unshakable* faith in the Deity within, an unlimited belief in his own power to learn; otherwise he is bound to fall into delusion and irresponsible mediumship." Here is the signpost of warning against all attempts to develop psychically before one has learned to master and guide the lower, personal self. What is indispensable is right philosophy and its application in daily life. By the wrong attitude in this and other respects, many well-meaning theosophists fail, and harm themselves and others. The meaning is plain. Leave psychism alone; work from the spiritual side upon the lower nature—visible and invisible, psychic and physical—first, by analysis and comprehension of the principles of our being as Theosophy teaches, then by the guidance of knowledge as it arises within oneself. We pass from plane to plane daily, but relate everything to the brain circle of necessity, and thus lose the real meanings. Dwelling on the Fundamentals and the endeavor to help others is the true concentration.

—ROBERT CROSBIE

on the lookout

Missing Factor

In the San Francisco *Fault* for August, Theodore Roszak suggests that the root of our problems is the loss of the principle of transcendency in our view of life—an outlook which would have enabled us to use the applications of technology without becoming victimized by them. He makes it clear that he does not see orthodox religion as custodian of the mysticism so disastrously lacking in our lives, but neither is he embarrassed by the current efforts at religious renewal, bizarre as some of them may seem. He regards the multiplicity of new cults as symptomatic of the longing—profoundly natural in human beings—for what he describes as "religion . . . not of the churches, but religion in the oldest, most universal sense: vision born of transcendent knowledge."

Gnostic Analogue

In a historical analysis of how transcendence was shut out of most contemporary thinking, Dr. Roszak speaks of the ruthless suppression of genuine religious impulses in the interest of freedom from clerical domination, reaching its first climax in the eighteenth century, and the systematic secularization of our culture in the pursuit of a rational foundation for social justice. He finds in an old Gnostic allegory the model of what has happened to us, collectively as well as individually:

> In Gnostic mythology, there is a recurrent motif which tells how the soul, glimpsing a reflection of the divine light in the darkness below and mistaking it for its original, pursued the beckoning image into the depths and there became lost. The drama of everyman's spiritual travail may be in that myth; but in a peculiar and collective way, the grand tragedy of the urban-industrial epoch is there as well. We too have lost our way in the abyss, searching for divine goods dimly reflected there. For us, the entrammeling descent has been the pursuit of total human fulfillment through the mastery of history and matter. Committed to saving the soul by unlimited secular progress, we have become easy prey for totalitarian and technocratic Grand Inquisitors. Determined to build the New Jerusalem with dynamos and computers, we have finished as prisoners of the artificial environment.

> Any discussion of the contemporary world that does not appreciate this interplay of the demonic and the ethical in the history of urban-industrialism cannot help being shallow, either in its optimism or its despair. It will miss the terrible ambiguities that bind our good and our evil together as creatures of one flesh.

"Single Vision"

Drawing upon William Blake, who, he says, perceived more deeply than anyone the importance of this tragic irony, Roszak attributes the modern intellectual sterility—to which thinkers of all shades of opinion from reductionists to humanists have contributed—to the pervasiveness of "single vision"—"mad rationality and purposeless power." Struggling desperately to free ourselves from the stranglehold of corrupted spiritual mythology, we ended by substituting a science as materialistic and confining as the abandoned religious beliefs. This completed the cycle of alienation. Roszak says:

> Where public affairs begin, the churchgoing millions are at one with the atheist existentialist few: in body, mind, and deed they live the conviction that salvation will be found nowhere but in the collective, historical process—in making, doing, and improving. That is where their effort and attention go. Time and matter have trapped their vital energy; secular enterprise consumes it totally. Christian faith—the willful belief of the unbelievable—was never better than a poor substitute for sacramental experience; but even dutiful belief in a transcendental dimension of life has long since degenerated into mere opinion, socially irrelevant, even if privately engaging.

Flaw of Humanism

Even humanism, concerned with restoring an ethical foundation to human action, is unequal to the task, having either tacitly or openly embraced the assumption that ethical behavior can be derived from mechanistic concepts of man and nature. This is why humanism cannot help to salvage the gnosis:

> Intellect in urban-industrial society—*including humanist intellect*—is the captive of single vision; and the heart of single vision is that very science of nature from which humanism historically and still today takes inspiration for its project of secularizing value and culture.
>
> Humanism, for all its ethical protest, will not and cannot shift the quality of consciousness in our society; *it has not the necessary psychic leverage.* Indeed, it stands full square upon the stone that must be overturned. After all, the reductionists who

> see nature as a machine and the human being as a robot are not apt to regard moral indignation as any thing more than a queer quirk in the robot's electro-bio-psycho-chemico-physical feedback apparatus. And who are the humanists to talk to them of the reality of the soul or spirit?
>
> Burdened as they are by single vision, the secular humanists simply do not see the crucial links that bind them to reductionist intellect. They cannot trace alienation back to its germ in the objectified worldview of natural science.

Keys to Meaning

It thus becomes apparent why a synthesis of knowledge about the enduring realities of life is so important to human evolution. Under the varying exigencies of historical developments, well-meaning movements may be of some help, but without principles which give a rational basis to the transcendent reality of the human spirit, they lack the power needed to initiate evolutionary reforms.

It seems, therefore, an inevitable outcome of Dr. Roszak's speculations that Karma and Reincarnation are the natural tools with which to begin the rediscovery of the soul. These ideas demand no belief, only the daring to accept the universe as having an ultimately discernible meaning.

What Has Been Lost

Much of *The Secret Doctrine* is devoted to showing that "the terrible ambiguities that bind our good and our evil together as creatures of one flesh," which Dr. Roszak so well describes, grow out of the necessities of our evolution as human beings. Their explanation is, H. P. Blavatsky says, part of a gnosis or body of knowledge which has been the heritage of mankind since earliest times. In numerous articles she traces remnants of this knowledge in religious teachings whose original meanings have long been lost and forgotten. In "Civilization, the Death of Art and Beauty," she compares nineteenth-century attitudes and practices with the customs of simpler times, when men had not lost touch with both themselves and nature:

> A civilization finally that leads only to the destruction of every noble, artistic feeling in man, can only deserve the epithet of barbarous. We, the modern-day Europeans, are Vandals as great, if not greater than Atilla with his savage hordes. . . .
>
> The artificial replaces everywhere the real, the false substitutes the true. Not a sunny valley, not a shadowy grove left immacu-

late on the bosom of mother nature. And yet what marble fountain in fashionable square or city park, what bronze lions or tumble-down dolphins with upturned tails can compare with an old worm-eaten, moss-covered, weather-stained country well, or a rural windmill in a green meadow! What Arc de Triomphe can ever compare with the low arch of Grotto Azzurra, at Capri, and what city park or Champ Elysées, rival Sorrento, "the wild garden of the world," the birth-place of Tasso? Ancient civilizations have never sacrificed Nature to speculation, but holding it as divine, have honoured her natural beauties by the erection of works of art, such as our modern electric civilization could never produce even in dream.

Hidden Law of Progress

If we see justice in H.P.B.'s comparison, this can be only because a true culture lies within our power to regain. This philosophic optimism finds support in a deep psychological truth of human evolution, expressed by H.P.B. in another article, "The Fall of Ideals":

Hitherto, it was remarked in almost every historical age that a wide interval, almost a chasm, lay between practical and ideal perfection. Yet, as from time to time certain great characters appeared on earth who taught mankind to look beyond the veil of illusion, man learnt that the gulf was not an impassable one; that it is the province of mankind through its higher and more spiritual races to fill the great gap more and more with every coming cycle; for every man, as a unit, has it in his power to add his mite toward filling it. Yes; there are still men, who, notwithstanding the present chaotic condition of the moral world, and the sorry *débris* of the best human ideals, still persist in believing and teaching that the now *ideal* human perfection is no dream, but a law of divine nature; and that, had Mankind to wait even millions of years, still it must some day reach it and rebecome *a race of gods*.

She also says:

Moreover, at whatever end of his evolution, from the birth of his consciousness, in fact, man was, and still is, the vehicle of a dual spirit in him—good and evil. Like the twin sisters of Victor Hugo's grand, posthumous poem "Satan"—the progeny issued respectively from Light and Darkness—the angel "Liberty" and the angel "Isis-Lilith" have chosen man as their dwelling on earth, and these are at eternal strife in him.

The Cyclic View

William Irwin Thompson, in a *Time* (Aug. 21) interview, advocates viewing the present period of intellectual and psychological

turmoil in the light of a "tragic sense of history." He suggests the need for a stance that is not wholly engulfed by the inevitable alternations of historical cycles. Of the numerous diagnoses of society's dis-ease and the proposals for dealing with modern insecurity, he says:

> They are either glowingly optimistic or they are intensely pessimistic. There is no tragic sense of endurance and strength. That comes from a more cyclical and spiraling vision of history that doesn't flip back and forth between this kind of shallow optimism and shallow pessimism. It has a greater sense of the realities of human strength and growth.
>
> With a tragic sense of history, you can see the limits to your own growth in technology without feeling that you've reached the end of the world. You can see other dimensions of possibility. It's the kind of strength that the blacks have had to see them through 400 years of suffering, that the Irish have had for 700 years to see them through the mess that's still going on, and the Jews throughout millenniums. It's a kind of capacity to endure. But now that we have reached the limits of one kind of technological expansion, there is a tendency on the part of progress-oriented thinkers to flip totally out and see lines going up or lines going down. It is more likely that the disintegration of one cultural structure is going to occur at the same time that the creation of another is going on, and that these things will be binary and paired and it won't be an either/or situation but both.

Finding the Center

Mr. Thompson also recognizes that while the *concept* of cycles affords an invaluable sense of stability, we must experience their aspect of change by conscious movement through historical cycles. Noting the tendency to swing from one pole of a cycle to the other, he offers a conception of balance in moving toward the society of the future:

> What's a non-polluting culture, a non-growth, a non-Faustian Western culture going to be like? The people who have really been doing the research and development on that kind of culture have obviously been in the counterculture. The non-growth culture is closer to the Hopi Indian way of life than it is to that of the jet-setting industrialist's. . . . It's very clear that if you are going to humanize technology, you're not going to be able to do it within the limited terms of books and civilization and the other older containers. You've got to go very far out. In this sense, the people who really understand electronic technology, bio feedback, new forms of consciousness where you don't have to keep up by reading 36,000 books a year are the mystics. Seem-

ingly you move away from culture and technology and become a world-denying mystic. But in reality—in a spiral—you are coming back into the heart of the post-technological culture.

It is a continued paradox that the only way to get to the center is to move in the opposite direction and then find that somehow or other there's been a contrary swing and you're now in dead center. In this sense the yogis and the mystics are world-activating, planetary men of action. The ones that are irrelevant are the managers. The mechanists are so busy with the machines that they can't see that the gods that they think are their opposites are really just picking up the other half of the culture.

Medieval Solution?

For these reasons, Mr. Thompson thinks, we are psychologically returning to a period "corresponding" to the Middle Ages, and several contemporary critics are proposing medieval models for ordering society. Naming as examples the architect Paolo Soleri, Ivan Illich, Jacques Ellul, and Marshall McLuhan, he says:

They think in terms of culture, hierarchy, cathedral cities, the concentric universe and the integration of science, religion, and art. Their vision is the Middle Ages reachieved on a higher level or order, with a new content but a similar structure. And that may be what's happening, because after a period of enormous creative expansion we're moving into a period of consolidation. And the medieval vision, Ptolemaic or what not, is a vision of consolidation, of structure, harmony, and correspondence rather than expansion. So most thinking this way is conservative.

Platonic Light

In *Harper's* for September Mr. Thompson tells the story of Irish monasteries of the sixth century where learning was preserved and the abbots exercised only the authority which their own understanding commanded, suggesting that this sort of "anarchist" Christianity lost its independence and extraordinary moral influence when organizers from Rome introduced the chain of sacerdotal command and typical bureaucratic rule. The "medieval vision," involving both pastoral simplicity and integration of learning, he contends, is not good enough for the modern age. Individual psychological emancipation is required, through disciplines which lead, in the end, to the light discovered by Plato's philosopher-seeker when he emerged from the cave. This inner enlightenment might be seen as an *evolutionary* principle which would free those embracing it from futile oscillations between one extreme and another,

during a cycle of rapid change. In any event, Mr. Thompson's provocative discussion has the peculiar merit of breaking up molds of conventional analysis, while his warnings concerning mere repetitions of the past have evident validity.

Healing Potency

The Los Angeles *Times* (July 30) reports the investigation of the claims by some natural healers that it is possible to cure disease by "laying on of hands." Dr. Thelma Moss, of the UCLA Neuropsychiatric Institute, and Dr. Marshall Barshay, of the Veterans Administration, are studying the "corona" surrounding even inanimate objects by the aid of "Kirlian" photography—in which a film is exposed by placing an object on the film and passing a pulsed electric charge through it. Photographs of a freshly picked leaf after a hole had been punched in it, and again after a psychic healer had passed his hand over it, showed definite changes in the size of the hole, suggesting healing, in the second photograph. The *Times* report continues:

> Dr. Moss has shown special interest in photographing the finger pads of healers. While Kirlian photos of the finger pads of most people display a corona, the coronas of some healers appear extra wide.
>
> Following a healing session, however, Dr. Moss says the healer's coronas are significantly narrower, while those of the patient become appreciably larger.

Occult Rationale

Dr. Moss believes that the photographs indicate that individuals with healing power have some life-giving force in greater abundance than the ordinary person.

Answering the inquiry of a reader who had had great success with the application of a star-shaped figure to relieve the effects of scorpion-sting, H. P. Blavatsky (in the *Theosophist* for August, 1881) provided an explanation of how such a force acts:

> "What is in a sign?" will our readers ask. "No more than in a name" we shall reply—nothing except that as said above it helps to concentrate the attention, hence to nail the WILL of the operator to a certain spot. It is the magnetic or mesmeric fluid flowing out of the finger's ends of the hand tracing the figure which cures or at least stops the acute pain in benumbing the nerves and not the figure *per se*. And yet there are some proficients who are able to demonstrate that the *five pointed* star, whose points represent the five cordial limbs or those channels of man—the

head, the two arms and two legs—from whence the mesmeric currents issue the strongest, the simple tracing of that figure (a tracing produced with far more efficacy with the finger ends than with ink, chalk or pencil) helped by a strong desire to alleviate pain, will very often force out unconsciously the healing fluid from all these extremities, with far more force than it otherwise would. *Faith* in the figure is transformed into intense will, and the latter into energy; and energy from whatsoever feeling or cause it may proceed, is sure to rebound somewhere and strike the place with more or less force; and naturally enough that place will be the locality upon which the attention of the operator is at that moment concentrated; and hence—the cure attributed by the self-ignorant mesmeriser to the PENTAGRAM.

South American Idyll

In "A Forgotten Adventure"(*Resurgence,* May/June), Myriam Jarsky describes a group of communities founded in the Paraguay interior by Christian missionaries in the seventeenth century. The thirteen villages were apparently successful in developing a happy and productive life for their 200,000 Guarani Indian inhabitants:

The villages were at first very simple and poor. But as the years went on they became very prosperous. More stone houses were built, along with bigger churches, schools, and better hospitals. The Jesuits trained the Indians not only in the basic skills of building and farming, but also in some of the more refined crafts of Western civilization, such as watch-making, fine carpentry, the weaving of sophisticated materials ("You would take them for Flemish," commented Lugon, a contemporary visitor), and instrument making. They were also taught music, painting, sculpture and writing. The bigger Reductions [villages] all had craftsmen and artists such as one would find in a prosperous European city.

Crucial Omission

These Guarani Indians were generally non-violent. Murder and capital punishment were unknown at a time when, in the rest of the world, they were common events. Food was plentiful, property held in common, and sharing contributed to the common sense of security. One element of true community, however, was withheld by the Christian priests who were the mentors in this beneficent venture—a crucial omission, as Miss Jarsky observes:

One thing they lacked: they never fully trusted the Indian to be an adult, able to decide for himself. Such paternalism

> is historically understandable. But it meant the final destruction of the Reductions.

Subjected to the political pressures of Spanish and Portuguese politics, the villages were invaded and finally destroyed or reduced to virtual slavery. In no case, perhaps, could they have survived the onslaught of historical forces already in motion and too powerful for a small group to resist, but the experiment might have ended with greater dignity under other psychological circumstances. By superimposing on the Indians a social order not evolved out of their own psychological and spiritual environment, the Jesuits stifled their growth in fundamental areas of choice. If their degradation and destruction were inevitable, they might nevertheless have died as men, not as immature "children."

"Black Holes" in Space

Current speculation by astronomers on mysterious "black holes" in space suggests that thinking of evolution as cyclic may be gaining among physical scientists as well as historians. A report in the Los Angeles *Times* (Aug. 16), says a black hole is considered to be caused by the implosion of a star. The *Times* continues:

> Such an implosion, the astrophysical theory holds, would mark the end of a large star which, once its nuclear furnace had died down sufficiently, would collapse in upon itself, dragging its matter and its light with it.
>
> The concentration of the force of the star's gravity would be great enough to keep light from escaping into the outside universe. The result would be an illusory empty space in the universe created by the intense gravitational field of the imploding star.

Theoretical Analysis

In the May *Scientific American,* Roger Penrose suggests that such events may be part of the cycle of development of some stars. Black holes cannot, of course, be seen, and are detectable only indirectly by the presence of gravitational force or variations in other measurable forms of energy. But their existence raises provocative questions about the possibility of the death and rebirth of heavenly bodies. In a theoretical account of what the impact of such an intense gravitational field might be on an instrument devised to record its presence, Dr. Penrose says that if the instrument fell into one of these black holes it would, upon reaching the center, be ripped

apart by tidal forces. The very material of the instrument would dissolve in a few milliseconds. He then observes:

> What we have is a model of the creation of a universe in reverse and on a much smaller scale. The initial "big bang" of the cosmological models is what is called a space-time singularity: the curvature of space-time becomes infinite. The situation inside a black hole leads also to such a singularity, but of a time-reversed character.

Cosmic Birth and Death?

This astro-physicist is led to the conclusion that "somewhere there must be a space-time singularity" which is in effect "a region of space-time where physical theory breaks down." Black holes require this view. He explains:

> Here the singularity is a region where we must assume that infinitely strong gravitational tidal forces deform and squeeze matter and photons out of existence. Physicists are unhappy with a theory that predicts the evolution of a truly singular physical state for matter. In the past whenever a singularity was encountered in a theory, it was generally a warning that the theory in its present form was breaking down and new theoretical tools were needed. In the case of black holes we are again being presented with a situation of this kind, but one more serious than before. Here the singularity refers to the very structure of space and time.

Dr. Penrose goes on to say that this leads to possibilities that "introduce an essential uncertainty into physical theory." What is now believed of the character of this mysterious phenomenon suggests that the basic behavior of the universe reflects the principle of periodicity.

Antiquity of Plants and Man

In *Plants, Man and Life* (University of California Press, 1969), Edgar Anderson offers material which has the effect of supporting H. P. Blavatsky's statements that botanical evidence corroborates the antiquity of man and indirectly the existence of Atlantis. Mr. Anderson considers the fact, first presented by Oakes Ames, a professor of economic botany, that scientists have been unable to trace a number of highly domesticated species to their origins, and shows that this strongly suggests that these plants have existed in their cultivated state far longer than scientists have thought. This means that civilized man himself must be far older than anthropologists have been willing to grant.

"Too Great a Task"

Applying this conclusion to the problem of when man arrived in the western hemisphere, Mr. Anderson quotes from Oakes Ames in *Economic Annuals and Human Cultures*:

> Far be it from the botanist to dispute the theories based on sound anthropological evidence of man's origin or arrival in America. No doubt the migrations and discoveries surmised by anthropologists all took place, as did the recorded discoveries of Magellan, De Soto, Hudson, and others. Nevertheless, the hypothesis based on the evidence presented by the enumeration of economic annuals shows that it would have been impossible for wandering tribes, starting from Bering Strait, to travel more than five thousand miles to tropical South America, and discover there the ancestors of a number of useful American plants, and within a period of two or even ten thousand years develop them to the state of perfection they had attained as proved by the pre-historic remains of 1000 B.C. When observed by the first European explorers in 1492, all of these economic species had been diversified and greatly ameliorated, and some of them had been rendered adaptable to every climate from south of the equator to Canada. They had been rendered dependent on man; they had been so deeply rooted in tribal history that their origin was attributed to the gods. This is too great a task to assign a primitive people in the time allotted. . . .
>
> Biological evidence indicated that man, evolving with his food plants, developed horticulture and agriculture in both hemispheres at a time which may well have reached far back into the Pleistocene.

"Atlantic Continent" Required

Current anthropological opinion, as Mr. Anderson notes, has caught up with Dr. Ames, although theosophical teaching places man's appearance far earlier. But in *The Secret Doctrine* (II, 790) H.P.B. gives his point still wider significance:

> The Miocene flora of Europe have their most numerous and striking analogues in the flora of the United States. In the forests of Virginia and Florida are found the magnolias, tulip-trees, evergreen oaks, plane trees, etc., etc., etc., which correspond with European Tertiary flora term for term. How was the migration effected, if we exclude the theory of an Atlantic Continent bridging the ocean between America and Europe? The proposed "explanation" to the effect that the transition was by way of Asia and the Aleutian islands is a mere uncalled-for theory, obviously upset by the fact that a large number of these flora *only appear* EAST *of the Rocky Mountains*. This also negatives the idea of a trans-Pacific migration. They are now superseded by European continents and islands to the North.

Volunteer "Advocates"

In a monograph entitled "Citizen Advocacy and Protective Services for the Impaired and Handicapped" (Presidential Committee on Mental Retardation, HEW, Washington, D.C.), Wolf Wolfensberger calls attention to the fact that the emotional needs of handicapped, homeless children or retarded persons are largely the same as for any children or adults. They are met by *personal* efforts to secure for them the help and support they need. He suggests, therefore, that this function can best be served by private citizens who volunteer as "advocates." He proposes a loosely structured, locally based agency that would facilitate and "back up" such relationships while leaving them free to develop in their own way.

Times Favorable to Change

The author says peoples' attitudes are changing from indifference to feelings of social responsibility toward the handicapped. Failing confidence in technology coupled with a reaction against centralized authority now makes acceptance of greater responsibility for those with critical needs more feasible than in the past. Mr. Wolfensberger stresses the individual relationships established: "Although advocates are volunteers, they must never be viewed by agencies as volunteers to the agency; they are volunteers to specific persons."

Further:

> The staff of advocacy offices must resist possible temptations to "professionalize" the advocates, i.e., to expect them to function as miniature, quasi-, para-, or junior case workers . . . Advocates are citizen volunteers, functioning in typical—though exemplary—citizen activist roles, utilizing normative societal means available to other citizens to achieve their goals.

Advocacy groups and supporting agencies have been established in a few states. If such a movement became widely accepted, it could help to alter social attitudes on a large scale, replacing feelings of frustration and alienation in handicapped persons with opportunities for individual growth and responsibility.